Pac. Theo. Sem.
Reading Room

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THE BIRD'S FAITH.

What matter it though life uncertain be
To all? What though its goal
Be never reached? What though it fail and flee?
Have we not each a soul?

A soul that quickly must arise and soar
To regions far more pure—
Arise and dwell where pain can be no more
And every joy is sure?

Be like the bird that, on the bough too frail
To bear him, gayly swings!
He carols, though the slender branches fail;
He knows that he has wings!

—Victor Hugo.

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WHAT HAPPENED WHEN GOD AND LINCOLN STOOD ON THE SAME PLATFORM.

In the early months of our civil war the cry was, "On to Richmond!"

With the capital city of the Confederacy in the possession of the federal troops the thought was that the rebellion soon would be ended. For some time our armies were so near to Richmond that in the silent hours of the night and on the quiet Sabbath mornings, they could hear the bells in the city striking off the hours. But they did not press on and enter the city as many thought they should do. Numerous attempts have been made to explain—to account for the apathy and delay. In the light of all that we know today it may be asked—not irreverently—Shall we blame McClellan? Or shall we blame God?

We hope to show that we should not blame either; and that in our defeats as well as in our victories, God's hand is to be discerned.

Persons familiar with the history of the war know that the year 1862 closed gloomily for the North. Twenty months had passed since the humiliation of the flag at Sumter. Great and important battles had been fought, but the federal armies had met with more defeats than victories.

Notwithstanding Lincoln's great abhorrence of slavery, from that day when, as a young man in New Orleans, as he saw men and women with souls as white as his own sold on the auction block, he had said, "If God ever gives me a chance I will strike it a hard blow," he had great reverence for law. Lincoln wished to destroy slavery! Lincoln wished to stand by the Constitution of the Republic of which he was President! In August, 1862, he wrote to Horace Greeley: "My paramount object is to save the union and not either to save or destroy slavery. If I could save the union without freeing any slave I would do it; if I could save it by freeing all the slaves I would do it; if I could save it by freeing some and leaving others alone I would also do that."

Lincoln, along with others, wondered why the war was prolonged. In September, 1862, he said to some Quakers who went to him to tell him that he had their sympathy and prayers:

"If I had had my way this war would never have been commenced. If I had been allowed my way this war would have ended before this; but we find it still continues and we must believe that He (God) permits it for some wise purpose of his own—mysterious and unknown to us. Though with our limited understanding we may not be able to comprehend it, yet we cannot but believe that he who made the universe still governs it."

Lincoln was led of God finally to see that the Emancipation Proclamation was a necessity and that the time had come to issue it. God's paramount object was that the enslaved should be freed. When the freeing of the slave and not merely the saving of the Union became Lincoln's aim, he and God stood on the same platform.

The issuance of the Emancipation Proclamation, or its going into effect rather, marked the turning point in our civil war. In a few months thereafter came the victories at Gettysburg and Vicksburg. Concerning the latter General Grant wrote some years after the war: "The campaign of Vicksburg was suggested and developed by circumstances, and it now looks as though Providence had directed its course, while the Army of Tennessee executed the decree." And what was it that led that great general, Robert E. Lee, blindly at Gettysburg to stake the issue of the conflict there on that gallant charge of Pickett's men which others divined meant only fearful slaughter?

Following close upon these great victories Grant was summoned to supreme command. His coming at that time and not earlier was most opportune. The terrific fighting inaugurated by him and the consequent slaughter would in the early years of the war have horrified the nation and would have brought his deposition.

In all these later years Lincoln was calm and undismayed. His heart was stayed on those biblical words: "There are more with us than with him. With him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles."

In ways inexplicable it was given to Lincoln to know that victory would crown our arms at Gettysburg and Vicksburg.

When General Sickles, one of the heroes at Gettysburg, asked him afterward whether he was anxious about that battle, Lincoln replied: "No, I was not; some of my cabinet and many others in Washington were, but I had no fears." Pressed for an explanation Lincoln finally said: "Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day, and I locked the door, and got down on my knees before Almighty God, and prayed to him mightily for victory, at Gettysburg. I told him that this was his war, and our cause his cause, but we couldn't stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg I would stand by him. And he did stand by you boys, and I will stand by him. And after that—I don't know how it was and I can't explain it—soon a sweet comfort crept into my soul that God Almighty had taken the whole business into his own hands and that things would go all right at Gettysburg."

At that time news concerning the fall of Vicksburg had not yet reached Washington, and when Lincoln was asked as to Vicksburg he replied: "I have been praying for Vicksburg also, and I believe our Heavenly Father is going to give us victory there too."

In those days after the Emancipation Proclamation began to do its work, Lincoln so entered into union with the divine as to have other remarkable experiences. Once when Father Chiniquy went to him with a warning as to assassination Lincoln read to him six verses from the third chapter of Deuteronomy, beginning, "Ye shall not fear

them; for the Lord your God he shall fight for you," ending with the verses setting forth the prayer of Moses, "Let me go over and see the good land that is beyond Jordan"—but whom the Lord told to be content with a view from the top of Pisgah. And Lincoln said then: "I have read these strange and beautiful words several times these last five or six weeks. The more I read them, the more it seems to me that God has written them for me as well as for Moses. .....I see the end of this terrible conflict with the same joy of Moses when at the end of his trying forty years in the wilderness; and I pray my God to grant me to see the days of peace and untold prosperity which will follow this cruel war as Moses asked God to see the other side of Jordan, and enter the Promised Land. But, do you know, that I hear in my soul, as the voice of God, giving me the rebuke which was given to Moses?"

After success had crowned our arms following the issuance of the Emancipation Proclamation several men called on Mr. Lincoln to congratulate him. One of them a few years ago wrote that Lincoln said then:

"I never believed in slavery but I felt I was elected President of both the North and the South. When Sumter was fired upon and I called for seventy-five thousand men my determined purpose was to save the country and slavery, and I called for over half a million men with the same determination. But," said he slowly and with great emphasis, "on many a defeated field there was a voice louder than the thundering of cannon. It was the voice of God crying, 'Let my people go.' We were all very slow in realizing it was God's voice, but after many humiliating defeats the nation came to believe it as a great and solemn command. Great multitudes begged and prayed that I might answer God's voice by signing the Emancipation Proclamation; and I did it believing we never should be successful in the great struggle unless we obeyed the Lord's command. Since that the 'God of Battles' has been on our side."

Once Mr. Chittenden, who was Register of the Treasury, said to Lincoln concerning some of his remarks: "If your views are correct, the Almighty is on our side, and we ought to win without so many losses." To this Lincoln replied: "We have no right to criticize or complain. He is on our side, and so is the Bible. . . . At first when we had such long spells of bad luck I used to lose heart sometimes. Now, I seem to know that Providence has protected us against any fatal defeat. All we have to do is to trust the Almighty and keep on obeying his orders and executing his will."

No one ever sought more earnestly to get on God's side than Abraham Lincoln did in those dark days of our civil war. Feeling deeply his own insufficiency again and again he went to God in prayer. God guided him until finally they stood on the same platform. The proclamation went forth, the states continued in rebellion; it went into effect; the tide of battle turned and when finally the soldiers of the South laid down their arms the shackels of slavery were no longer on the negro in America.

RENUNCIATION OF SELF.

The only remedy is to come out of one's self in order to find peace. We must renounce ourselves, and lose all self-interest, that we may no longer have anything to lose, to fear, or to contrive. Then we shall enjoy the true peace reserved for "men of good will"; that is, for those who have no longer any will but God's, which becomes theirs. Then men will not be able to harm us; they can no longer attack us through our hopes or our fears.—Fenelon.

WHAT WOULD HAPPEN IN EUROPE IF GOD AND THE WARRING NATIONS WERE TO GET ON THE SAME PLATFORM?

What would be the result in Europe if Germany and God were to get on the same platform?

What would be the result if Great Britain and God were to get on the same platform?

What would be the result if all the warring nations of Europe and God were to get on the same platform?

But what is God's platform? What does he desire for the nations of Europe?

Some persons are confident that what God desires in part at least is the destruction of German militarism. Others hold that it is the destruction of the militaristic spirit as regnant in Great Britain and France and Russia as it is in Germany.

Some claim that it is the enthronement of democracy and that it is a war for democracy against autocracy; that the allies represent democracy; the Germans, autocracy—ignoring the fact that in Germany under monarchical socialism the condition of the average man has been far better than the condition of the average man in any other country under the sun. In other words autocracy has produced in a vital particular a better democracy than democracy pure and simple has produced. Unless democracy can do better than it has done, it is not at all evident that it is what God desires for humanity. Democracy at least is mightily challenged just now.

But while we cannot read God's mind in detail and as to particulars is it not possible to discern to some extent what he does desire for the nations of Europe and how that may be attained?

We read in an ancient prophecy: He hath showed thee, O man, what is good. And what doth Jehovah require of thee but to do justly and to love kindness and to walk humbly with thy God? And then in a later age one who had the God-consciousness supremely said that the great commandments were: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "thou shalt love thy neighbor as thyself."

Here is God's platform for the nations of Europe! Have they been standing on it? Has any one of the nations stood on it? Are any of them standing on it today? What nation has ever loved its neighbor as itself? Study the histories of all, their actions past and present, and each will be found self-centered and therefore selfish. Many of our readers will say that Germany is selfish but that England is not. We say that both are selfish, and that both are responsible for this war and blamable therein. And further, that the people in this country who stand for the one against the other are blindly adding to the length and horror of it.

The last number of "The Christian", a London publication, contained the following editorial:

"We are all rightly anxious that our armed forces should triumph, that victory should crown the splendid courage of our sailors and soldiers, and that our foes should be utterly brought down. There is however something which comes before such anxiety in the fervent prayer of true patriotism. It is that England should become repentant, sober, and God-fearing. For, despite her high calling, none can deny that she has failed to realise her true moral life. We are prone to dwell upon the honour of our cause, the inevitableness of our intervention, and the disinterestedness of our sacrifice, as though nothing more needed to be thought of. At the same time we indignantly condemn

the perfidy of our enemies, their contempt of honourable treaty, and the unscrupulous and inhuman brutality of their methods. And not without reason. But let us not forget that behind all that brought about the war, and all in its conduct which we deplore and resist, is the permissive Will of God. Mysteriously he allowed the dogs of war to be slipped from the leash. And mysteriously he withholds any striking successes from our arms. Surely there can be but one interpretation—that he is calling us as a nation from our waywardness and indifference, and from the insane pursuit of pleasure and devotion to trivialities which have gone to make up the frivolous spirit of our land in recent years. And we have not yet hearkened. There are signs all around that repentance of national sin has hardly begun. It was anticipated at the beginning of the war that its horrors would invest life with a widespread spirit of earnestness and of humble return to the Lord. But it has done nothing of the kind. While only a few miles away brave men are laying down their lives on the battlefield, heedless crowds still throng the pleasure resorts, and continue to live 'as usual' with little thought of God. Who can say that we are yet low enough before Him?"

The foregoing is splendid as far as it goes, but it doesn't go far enough. The man who wrote it goes on believing and insisting with the very large majority of the British people that their nation is wholly without sin as to this war; and it ignores what is now charged widely that the policy of all nations is self-centered and selfish.

It is our judgment that so long as the British people hold to this notion that they are without blame for this war no such good as God desires can come out of the war; and, if therein his chastening hand cannot accomplish his will, there will be yet other wars and sad and awful experiences until the people see the right way and walk in it.

In harmony with the words of the prophet and those of Jesus already quoted are these words of the Apostle Paul: "Let no man seek his own, but each the other's good."

What, if Germany should act on this principle? What, if England should? Would the war continue? No, it would end tomorrow.

Why shouldn't one of these nations take the initiative and say to the other, "Let us get on God's platform and end this war and soon all war forever!"

What, if Germany were to pause and consider and say that she is henceforth going to seek life, real life, and be guided to that end by the words of Jesus, "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it"! It would send a thrill through the world that would in due time transform mankind.

Suppose England were to pursue the altruistic course! Some would say she would soon go into Germany's capacious maw, and disappear as a nation from the face of the earth. We do not believe it! But what if she should? Jesus of Nazareth disappeared from the earth by way of Calvary, but his spirit of sacrifice is gradually leavening all life, and it seems as if a flaming example of such unselfishness might in this day and age of the world reap some result other than the extinction of the makers of it. The nations of Europe have tried self-interest a long time and disastrously. Let them try love for a while and compare results!

No individual, no nation can grasp and grasp and grasp and not find covetous hands reached out to dispossess. Before blame is heaped mountain high upon the covetuous one read these words of the Great Apostle:

"Have this mind in you which was in Christ Jesus, who existing in the form of God counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.... Wherefore God highly exalted him and gave unto him the name which is above every name.

We do not hold Germany's sins lightly, but we do say that if England were to get on God's platform she could end this awful war immediately and stand as an enthroned leader in humanity's upward march.

England has been and still is the holding nation, having much that Germany and other nations do not have. It was Christ who possessed, who, having what man did not have, made the loving surrender and sacrfice.

Just before the war broke out treaties were arranged between England and Germany which would have given Germany a larger place in the sun. There are not a few persons even in England who believe she should have it. But be that as it may, it is beyond intelligent question that a little more sharing with this nation which had come to the front when it was too late to pick up possessions all around the world would have been worth more to England than guns and battleships. England can never pile up munitions of war so high that she will thereby be freed from that fear of Germany which has long brooded over her. Germany cannot be crushed on the battlefield so that she will not rise sometime again with mighty power.

Oh, for a power strong enough in Europe to bring to apply the teachings of Jesus! Oh, for men and women to arise everywhere in those countries and declare that it is no longer a question as to which is right and which wrong, which blamable and which blameless, but whether the teachings of Jesus are to be applied.

Constantine, according to an ancient story, saw in the skies a cross bearing the words "by this sign conquer." It was by the cross and not by the sword that Jesus conquered. "And I if I be lifted up will draw all men unto me!" "As the Father hath sent me, even so send I you." "Go ye and disciple all nations, teaching them to observe all things whatsoever I have commanded you."

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth."

WHAT WILL BRING TRUE AND LASTING WORLD PEACE?

The Rev. Dr. Manning, rector of Trinity Church, New York, said in a recent address that only the bringing of Christ into industrial and commercial transactions would bring world peace. He said in part:

"Here in our own land, and all the world over, there are evidences that this time of sorrow and suffering is producing a great spiritual awakening. Judging from all present indications, when this war ends the church will have the greatest opportunity in all her history to bring the world to the feet of Jesus Christ. The church will have an opportunity without precedent to make her voice heard for the establishment of true and lasting peace.

"I do not believe that the use of force is never justifiable. I believe that there are cases in which it is not only right, but our clear Christian duty, to use force. But I believe that the church ought to strive with her whole

strength for the elimination of the causes of war, and to bring an end to the whole system of armed militarism which has so long prevailed. But peace must be built on righteousness.

"It is not much good talking about world peace unless we are willing to lay the foundation for it in our own immediate relationships. We all know how much there is in our industrial and commercial life that is not in accordance with the law of Christ. When we have made every proper allowance for difference of reward, according to difference and quality of service, we all know that the excessive riches of a man who has too much are as bad and often worse for him than poverty is for the man who has too little.

"We know that it is far better for money to be paid out in honest pay for honest service than that huge fortunes should be piled up in the hands of particular individuals, even though these fortunes may some of them be later dispensed in charities and benevolences.

The best thing for every man to do who believes in world peace is to stand for social justice, and to begin by bringing Christ into his own industrial commercial relationship."

A CHALLENGE TO DEMOCRACY.

When the war in Europe comes to a close the people of the different countries of the world will find many new problems and will meet with many new challenges. Among the questions which will be well pondered in this country, and indeed in every country great industrially, will be that of efficiency. The remarkable efficiency of Germany industrially and commercially has been brought before the world as never before. Running through all her life and activities has been found to be a system similar somewhat to that in a military way which has enabled her to move up in a few years to a place of considerable supremacy in industry and commerce. SYSTEM! We may kick against it; may say that it fetters freedom, but we shall have to come to it if we are to achieve much in the streneuous struggles of life.

The New York Post, one of the pro-British papers, says in a recent editorial that there has come in this European war a distinct challenge to democracy, that it is "the mobilization of the German people rather than that of the German army which will be best remembered when the lessons of the war come to be studied." We quote from the Post:

"Whatever be the aspect of the world-map when the peace plenipotentiaries are through with it, the social and political forces at work after the war will bear the impress of Germany's present day effort.

"More than ever we shall then be thinking of efficiency. The Japanese woke us to it ten years ago. Germany will drive in the lesson. The prophets of big armaments think they have seized upon the moral of the war when they clamor for preparedness in guns and ships. But the great lesson is not concerned with the arts of war, but with the arts of peace. It is the higher preparedness which takes in every aspect of the national life. After all, an army may be created in six months, as Great Britain has shown. In that time a nation may learn to fight. It is a much more formidable task for a nation to learn how to live efficiently between wars. England may muddle through a war even of the present dimensions, but after the war there is bound to be less patience with muddling policies, muddling legislation, muddling organization. If, as the Allies contend, this is a war between the principles of democracy and of militarism, between individual liberty and class oligarchy, the issue will not be decided by the victory of the Allies on the battlefield. There will remain the formidable challenge to democracy presented by Germany's notable efforts under 'oligarchic' rule. Democracy will be put to it to show that efficiency does not necessarily go with caste rule, and inefficiency with free institutions. The optimistic view is that both sides will emerge from the struggle with a valuable lesson learned. Germany will have discovered that there are human resources which cannot be measured and weiged in advance; and the outside world that such resources are wasted through the neglect of system, order, discipline.

"Nothing can be more wrong-headed than to attribute German efficiency solely to the perfection of machine methods. What the anti-German calls a machine, the Kaiser's people call order and discipline. The German citizen fails to understand how Anglo-Saxons are irked by so many things that are 'verboten', since, after all, these things are 'verboten' by the law in the making of which the German citizen has a hand. He feels himself as free in living up to the law as the American citizen feels in allowing laws to remain a dead letter. He does not feel the burden of 'verboten' because he feels that the things which the law ordains are enforced as rigorously as those that are forbidden."

GOD IN HISTORY.

The Rev. Dr. William Adams Brown, of Union Theological Seminary, New York, gave the Drew Lecture at Hackney College, England, this year. His subject was "God in History." The British Congregationalist states that the lecture bore direct reference to the present situation in Europe and was valuable and timely. Dr. Brown was reported by our British contemporary in part as follows:

"Taking the Bible as our guide, what did this terrible experience mean for our faith? God's chief concern was the making and forming of character. Not happiness, but discipline, was his primary interest, and happiness when it came was only a seal that the discipline was complete. His main purpose was the establishment of justice and brotherhood among men. The Christian attitude to suffering was that it was God's means of training character. It was through suffering that God taught us his most important lessons, and opened the way for the impartation of his choicest blessings. The history of the past plainly taught that if sin continued suffering must continue.

"The first lesson that comes to us as Christians," continued Doctor Brown, "as we contemplate the suffering of the present, is that of the need of self-examination and penitence. These great evils have not come to mankind without cause, and it is for us, even while we bear our own share of the burden, to discover whence it has sprung. The Bible shows also what is the sin that is the root of all our misery—unbrotherliness, a self-centred life, regarding only its own interests and indifferent to the needs and sufferings of others. Back of all questions of immediate responsibility for the present crisis there is the deeper question of underlying conditions which made the fire inevitable when the spark was touched. Wherever individuals and nations calling themselves Christians have denied by their conduct the religion they profess, there they have been laying the train which was some day destined

to explode in bitterness and hatred. As certain as day follows night so certainly suffering follows sin. It is idle to cry and expect peace when the causes that produce war remain unmoved. There is therefore nothing in what we see to dismay or discourage us, or that we could not have predicted if we had read our Bible aright. God is teaching us by the most terrible of examples that the one sure guarantee of peace is justice between nations and brotherhood among men."

Then, secondly, God's purpose in history was a social purpose. Not simply the training of the individual as an individual, but the establishment of a kingdom, was his supreme concern. This introduced complications into the situation. What was meant by the suffering of the innocent with the guilty? God's method was a method of redemptive love, and redemptive love saved by vicarious suffering. In Christ the righteous suffered for the wicked that the wicked might be saved. God's method of redemption found its supreme example in the cross of Calvary. The suffering Christ was the type of humanity at its best. What was true of him on the supreme scale and in especial degree might be true on a lesser scale, but no less truly, in the case of every man or woman who followed him in his path of loving sacrifice and had learned to pray from the heart after him, "Father, forgive them, for they know not what they do."

"It is in this spirit that we who are Christians must contemplate the terrible events through which we are passing," Dr. Brown said. "If the final answer to a ravaged France be a desolated Germany, then this war will prove but one more chapter—the most terrible to date—in that long story of bitterness and hate of which history is full. But if the sufferers can learn from Christ his lessons of forgiveness, if they can see in their experiences, as he saw in his, the price of salvation, not for themselves alone, but for those who have done them wrong; if this experience of the evils of war make them but the more resolute and more courageous in their pursuit of a just and lasting peace—then the outcome of this struggle may be a new era of mutual understanding and the blood of the martyrs prove once again the seed of the new and better church."

As to God being in history for a religious purpose, a purpose which involved the training of man for fellowship with him and man's consciousness of God's solidarity with him in all his experiences, Dr. Brown said: "The Cross was the revelation of the heart of God. There we saw God involved in and with us in our deepest tragedy, Fellow-sympathiser with us in our suffering, Fellow-sufferer with us in our sin. This was the supreme pledge that the ultimate outcome of our pain and suffering would be good. In the darkest hour we could count on the support of an unseen friend who could reinforce our weakness and make us more than conquerors.

"There are many pressing duties which the hour has brought," concluded the lecturer. "But there is one duty more pressing and more important than all, and that is to bear our part in the inner contest which is to decide whether the ultimate outcome of all our struggle shall be a victory for faith or for unbelief. Is force to be supreme in the world, or is there something stronger still—the love that bears and forbears, still suffereth long and is kind, that thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth? Is Christ to be the ultimate conqueror, or the super-man of Nietzsche? This is the question of questions, and the scene of its ultimate decision is the heart of man.

"This is the call that comes to us who call ourselves Christians in this hour that tests men's souls. It is a call to inner clarity and freedom, that in studying the working of God's providence in history we may do so by the light that shines by His Son in our own hearts. It is a call to confidence and courage, that through our experience of God's presence working in the souls of men we may win assurance of that larger life to which He is leading us. Above all, it is a call to fellowship in service, that as men of faith in brotherly love, victors through Christ over the inner passions that are more deadly than any other foe, we may make our contribution to the history that is to be."

THE LONG BEACH MOVEMENT FOR AN EMBARGO ON MUNITIONS OF WAR.

At the Congregational church of Long Beach on Sunday morning, July 4th, was launched a movement that may become of national importance following the suggestions of a sermon by the pastor, Rev. Henry K. Booth.

A committee consisting of Henry K. Booth, W. H. Wolcott, A. G. Adams and W. P. Kimball, was appointed to prepare a petition to the president of the United States, requesting that he use all power in his hands to place an embargo on the shipment of munitions of war to any of the warring nations abroad.

The plan is to have the petition signed, first, by the members of the Congregational church, then by members of the other churches of the city and citizens generally, thence through certain channels throughout the entire state of California and other states of the union, until the petition shall reach a million names. The sermon which brought forth this important movement was in part as follows:

"The Declaration of Independence."

Text, "God hath made of one blood all nations of men to dwell on the face of the earth." Acts 17:26.

As we look back across these 139 years to that day which we celebrate on this Fourth of July, when our forefathers declared in no uncertain terms their independence of the mother country, we again feel that thrill of exultation and of pride that every true American citizen must feel as he contemplates the faith and courage of the men who dared to stand for independence and freedom against the greatest power in the world. That struggle was one of the great epochs of history.

From those early beginnings and the celebrations of this annual event, we have of late years fallen in our observation of this great independence day. It has become a day of firecrackers, of noise, of picnics, and not much else. But there is an increasing desire for a "Safe and Sane Fourth," an attempt to restore the day to its rightful place and make it not a holiday but a holy day for serious, for earnest and for genuine consideration of those matters that pertain to our national life, for a rehearsal of those events which brought about this day, and of prayer to Almighty God who has brought us forward to this present prosperity. But above all, that we use this Fourth of July as a time for the consideration in our own hearts of our country's claim upon us in its place in the history of the world, of its duty and its mission, and our own individual responsibility to the nation and to the world.

Today seems to be surcharged with meaning. First, because it is the Fourth of July, and second, because it is the Sabbath day. It is not often that we have the opportunity to celebrate the Fourth of July in a religious fashion. And this Fourth of July has an especial solemnity because of

what we face as a nation, and of what has come to pass since we celebrated this day last year. We ought to be profoundly thankful that this Fourth of July sees us free from the horrors, the anguish and the miseries of war. We are all thinking of that great conflict across the water, and there are none of us who do not pray that somehow, in some way there may be a cessation of that conflict, and that it may be brought to a speedy end. We cannot come to this Fourth of July with quite the freedom and careless happiness with which we faced it last year.

As we look out over the world and try to find the causes of this outbreak, as we read the various colored books that come to us and the articles that are written by English, French, German and Russian writers, and seek to get the viewpoint of each nation, we are conscious that with all the diversity of opinion there is a common denominator, and that is the feeling of mutual suspicion and of mutual hatred that has been engendered and brought to fruition by national selfishness. While for many years there was outward peace there has been suspicion and mutual prejudice, a desire of each nation to grasp all that it can and forget the rights of others. Now and then there has been a coalition, but only for aggrandisement against another group. There has been very little recognition of the fact that we are all bound together in the bonds of common humanity.

America's Opportunity.

While men may deny it, the fact still remains that what one nation does to injure another injures itself. There is no such a thing as a man living to himself or a nation living to itself. And the trouble with Europe today is that its political ambitions have not kept pace with its industrial progress. Every bomb or zeppelin is indeed a boomerang—it brings destruction not only upon the one it strikes but also upon him who hurls it. As we look at this conflict we see that the time has come for a new declaration—a declaration of interdependence. How can we make it? Here is an opportunity for America to express herself definitely on this question. There has been a strange and rather shameful contrast between the ideals that we profess and the deeds that we do, and the German press has said things which have a sting we can scarce escape. There is a great deal more of truth in what is being said than we like to think.

We talk of peace and offer ourselves as mediators, and all the time we are praying for peace and suggesting world federations and peace congresses, our factories are running day and night manufacturing guns, cannons and death-dealing missiles to send across the water. I think the time has come for us to realize that we cannot longer continue this hypocrisy and to declare that the shipping of munitions of war is not worthy of us as a people. Where have the billion dollars thus gained in trade gone? Has it gone into the great channels of commerce- No. There are countless other industries that are almost completely deprived of their activities, and it is indeed a gain of money that is not at all creditable to the professedly peace-loving dispositions of the people of the United States.

We have a weapon in our hands which if somebody would start, the movement would soon gain headway. If a monster petition from the citizens of this country was sent to the president, we have it in our power to stop at once any further contributions by our so-called "neutral country" to the continuance of the war. We have a great opportunity to declare that the gospel of Jesus Christ is not a gospel that believes in this sort of business, and that it is not for us to make money at the expense of human life. To send American guns is to make us indeed sharers in the blood guiltiness of those who are fighting in this war. I am not speaking from the standpoint of diplomacy, but from the standpoint of Christianity. Can we cleanse our hands from the blood of Europe if we continue to give the opportunity by which they may kill each other? There is no nation that respects us as much as if, at the beginning, we had placed an embargo on these things.

But above all, we are losing the friendship and the blessing of Almighty God. There never was a greater need for the Christian people of Christian America to make their voices heard. This, then, is our duty, to make a new declaration of interdependence, an affirmation of that brotherhood of man which Jesus came to establish in order that thereby His kingdom might come.

MY THEOLOGICAL DEVELOPMENT.

Rev. Benjamin Fay Mills.

In my former evangelistic days I held the "Moral Influence Theory" of the atonement. I believed in Christ as a once-for-all, authoritative expression of God and in the cross as the symbol of the method of salvation. I was not a preacher of dogmas, but I made tremendous assaults on the judgment and consciences of men, calling them to forsake all sin, to surrender the will to God and the life to the mastership and leadership of Christ and to never be content until they should experience the enduement of the Holy Spirit. I emphasized mightily the opportunity of the hour.

My study of the great thoughts of great thinkers of all ages and races and my own thought, with that of Mrs. Mills, gradually led me to conceive of the universe as a casting out of the Eternal Father in a sort of Divine Adventure, to demonstrate that He could not escape from His own perfect character and consciousness, and that this was manifested in the fact that in the remotest atom there was a purposeful Intelligence, that "all the majesty and beauty of the universe are latent in every iota of the universe," gradually evolving from the atom of the clod, through the plant and the animal and the lowest man and the highest man to the Christ, to Jehovah, to the Most High God. I held a sort of trinitarianism, which saw God "above all and through all and in all."

There is a great deal that still seems to me good and true and beautiful in some of this, but it is far from the Truth as I now see it.

I have come to believe as the most important fact possible to man's apprehension, in the Deity of Jesus Christ. I have taught the doctrine of the Christ, as the Eternal Principle coming to consciousness in man, but I have not magnified the historic Jesus. It seemed to me a sort of jealousy for the unseen God that caused this failure, but I now supremely emphasize the Incarnation, the Word made flesh in Jesus. Man's "nothing perfect" finds hope and help here only. I have believed in the Perfect Principle, but how may man know that this can ever be expressed in this world. The Eternal Christ has seemed to me more real than the actual, human Christ. But I now see that the world is as real as we are, and that history is as real as the world, and that Jesus is the one really important Fact of history.

I also see that my Eternal Principle may well be described as the Pre-Existent Christ who was before Abraham, "the same yesterday, today and forever," who was "before all things and in whom all things hold together," and that I could not state my own conceptions so well as in the immortal words, "In the beginning was the Word and the Word

was with God and the Word was God. The same was in the beginning with God. All things were made through Him and without Him was not anything made that hath been made. In Him was life and the life was the Light of men." For years I have believed and taught that—

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power that works for good,
Only its laws endure."

The perception that this Power is the Eternal Christ, "who is before all things and in whom all things hold together," and that this forms the basis of man's only true hope and ground of faith is a great part of the new radiance that shines upon my pathway from the Light of the World.

Jesus Christ to me is uniquely divine, and while I would joyfully acknowledge the "True Light that lighteth every man that cometh into the world," and that "God may be seen God, in the star and the stone and the soul and the flesh and the clod," I have come to believe that in all the cases, even to the greatest of Christless seers, it may truly be said that "the Light shineth in the darkness and the darkness apprehendeth it not."

From this viewpoint such doctrines as the Virgin Birth, the miracles of Christ, His resurrection and ascension are not difficult of belief—they are corollaries; and if they had never been recorded, and we were enlightened enough, I think we might discover and assert them.

The Atoning Christ is no longer to me a concession to the crude conceptions of an age when the innocent might suffer for the guilty, but is the execution in time of what was planned in eternity."

With the world was generated the principle of sacrifice, which, accepted and practiced, would bear away all personal and social sin, and I see clearly that the Lamb slain on Calvary was a revelation of "the Lamb slain from before the foundation of the world," and I perceive not only the one God, the vision of whom I have never lost, but the "one mediator between God and man, Himself man, the Christ, Jesus, who gave Himself as a ransom for all."

So, too, I see the resurrection of Jesus is a demonstration that, if one has power to lay down his life, he has power to take it again, that the Christ cannot be held by any grave, and that, "if Christ be not risen, then is our preaching vain and our faith is also vain."

But the resurrection is only one act in the great drama. The Ascended Christ is the Jesus who met and conquered the worst the world can do—poverty, weakness, misunderstanding, misrepresentation desertion and death, and not only lured away the bars of the grave, but brought pardon, purity, peace, courage and power for men; glorified the cross, the symbol of the greatest shame, and carried our humanity into the center "of the cabinet of causes, where all the wires center," into the heart of the Eternal, where the Son of Man abides, "the slain Lamb in the midst of the throne." The Interceeding Christ seems to me not so much an advocate as a representative, not pleading to change the mind or affections of the Father, but the guarantee of the Eternal good-will that must ultimately cause the Spiritual Will to be done on earth, "according to the working of that mighty power, whereby He is able even to subdue all things unto Himself."

And all the sages and seers I have known have come to seem to me but as satellites of satellites when compared with this blazing sun of the Christian Revelation.

So, too, while I have found many inspiring words in other writings, I find nothing to compare with the Christian writings to make men wise unto salvation. . . that the man of God may be complete, furnished completely unto every good work."

I see the possibility, the necessity and the sufficiency of the New Birth, the access to God and communion with God in prayer, the perfect Christian Ethics as Love fulfilling all law, and the church, with all its shortcomings, as the representative of Christ in the world.

I think I have needed my experience to prove the incompleteness of the best man has known apart from Christ and the sufficiency of Christ; to enable me to speak as a Greek to Greeks, a Jew to Jews, an agnostic to agnostics, a pantheist to pantheists. I cannot say I have acted contrary to the light I have had, but I regret any obstacle I may have placed in the way of any soul or in the path of the progress of the church, and I ask all to whose attention these words may come to pray that the Master's words may be fulfilled in me: "Every branch in me that beareth fruit He purgeth it that may bring forth more fruit."

WANTED—SOME CHRISTIAN INVESTORS!

May I venture to hope that everyone whose eye falls upon this initial line will follow this article through to the end?

In the issue of The Pacific for June 23rd kindly reference was made to Pomona College and the fact was stated that on account of the limited resources of the College the membership of the Freshman class would be restricted to two hundred. It was added that possibly this limit might be raised. I am compelled to say that there is no possibility that this limit will be changed. On account of the inadequacy of the resources of the institution it is impossible to receive more than this number notwithstanding the fact that the applications already run to over two hundred and sixty and the indications are that at least one student must be refused for every two who are allowed to secure the advantages of this Christian college.

Is it not true that this situation presents one of the largest and most pressing opportunities in Christian education? I am well aware of the needs of multitudes of Christian colleges and for every one of them it is a privilege to speak in urgent words. Nevertheless I cannot but believe that the situation presented by Pomona College is one of the most remarkable in the history of American Colleges. Here is a young institution that after twenty-five years of the most intense effort to resource itself and after a campaign in which a million dollars has been secured, finds itself unable to accept the students which are seeking admission. Located nearly five hundred miles from the State University, it seems to have an unusually open field. This large application for admission is secured without personal solicitation. If Christian education is anywhere a wise investment, is it not a supremely wise investment in an institution toward which there is such a strong flooding of inspiring young people?

But it is not my purpose here and now to emphasize the College needs. I am writing in behalf of others. Every year, but this year in particular, the College finds itself face to face with the problem of helping wisely a considerable company of students who are compelled to make their own way. To share their burdens and in the moments of dismay to lend a helping hand is one of the high privileges of everyone associated with a Christian college. In this hour when the College is so heavily pressed to meet the costs of its work and when the large numbers are calling

on us earnestly for an increased capacity of service, the College finds itself unable to give the financial help which is needed by many struggling students.

Here for example, are students of foreign birth coming with their fine aspirations to make their educational way in an alien country; here are young women obliged to earn their expenses and seriously over-burdened by such a task; here are young men having to carry not only their own but, in larger or smaller measure, the problems of invalid parents or younger brothers and sisters. What shall the College do in answer to the oft repeated question of such young people, "Can I make my own way at Pomona?"

I am well aware that there are some who doubt the wisdom of beneficiary help to students. But I venture that there are few fathers who hesitate to extend at least some measure of co-operation in the struggles of their own sons. And there is many a young man and many a young woman whose efficiency in later life is diminished by the sharp struggle of college days. There are stories of the limitation in food and clothing among earnest students which make appeal to the stoutest hearts. In many cases the end desired can be best fulfilled by supplying the College with funds to be used as loan funds or for payments for student work; and the establishment of such funds would be of inestimable value to the college and the young people whom it serves.

Forgetful for the moment of the imperative necessities of the College for funds to meet its own opportunity as presented today I take this means of urging upon men and women of large or small resources the needs of these aspiring young people as one of the most remunerative investments of Christian co-operation and benevolence.

Is it not possible that these lines will fall under the eyes of men and women who have received richly from other colleges and will be glad to return in some measure to young people in need? Is it not possible that they will come to the attention of men and women who missed a college course because they were too poor and now, grown older, would be glad to save another boy or girl from the same heart-breaking disappointment? Is it not possible that they will make appeal specially to men and women who, having no boy or girl to educate—perhaps because such an one has passed beyond our present care—will find it a joy to be father or mother in helpfulness to some other boy? And may they not remind many that these needs exist not only at Pomona but in some large measure at every Christian college on the Pacific Coast?

A great college never has a small plea to make. It never has a larger apeal than when it lays upon the hearts of men and women the needs of young people struggling to achieve their best preparation for the service which God has called them to render.

JAMES A. BLAISDELL.

THE LABYRINTH BATTLE.

A wounded French officer has given the following experience in what is known as the Labyrinth battle:

"Trench warfare is nothing to what we had to go through in those three weeks, three weeks not in the open nor in trenches, but in underground lines of communication, narrow galleries in the earth, with no light but tiny flickering oil lamps.

"Remember, we were only separated from the enemy by sacks of earth, pushed one against the other. The moment the barrier was broken at any point ferocious hand to hand fighting started. Hand grenades and bayonets were the chief weapons, but the Germans sometimes used knives and Browning revolvers. One day they attacked with burning liquid that left fearful burns.

"No one knew when a fight might take place, so one had to be always on the watch, and when it started you had to vght with anything that came to hand, fists if there was nothing else. But our men always got the upper hand.

"The corridors were appaling places. Water oozed down from everywhere, and the smell was unspeakable all the time. We could not take out the corpses, and we lived among them day and night.

"One corridor, 60 yards long, took us thirteen days of hard fighting.

"They made barricades, traps, pitfalls of every kind. Pushing along in the dark with nothing but pocket electric torches to give us spasmodic light, one never knew when ground would give way, letting the men fall on bayonets, fixed upright, with just a little covering of earth above them.

"Then they tried mines. Luckily we heard the noise, and our sappers countermined."

DR. CAMPBELL MORGAN WITHDRAWS HIS RESIGNATION.

The Rev. Dr. Campbell Morgan has withdrawn his resignation of the pastorate at Westminster Chapel, London. On a recent Sunday he made a statement of the reasons which led to the sending in of the resignation and the withdrawal of the same. As the result of long observation, he had come to the conclusion that his ideal for a church was not being met by the work at Westminster. He felt that as a result of the pulpit ministry, there should be a strong institutional work being built up, and having come to the conclusion that that was impossible at Westminster, owing mainly to its situation, he asked himelf, was he justified in continuing a minstry which did not come up to his ideals; and he came to the conclusion that he was not.

He found, however, that he stood alone, and that this opinion was not shared by the deacons, the church, or by others whom he had consulted. They all felt that he was justified in continuing what was mainly a pulpit ministry, and in deference to this opinion he had withdrawn his resignation.

His sermon was based on the words of David when he was forbidden to build the Temple. "And now, O Lord God, the word which Thou hast spoken concerning Thy servant, and concerning his house, establish it forever, and do as Thou hast said" (2 Sam. 7:25). He felt that, like David, he was not permitted to fulfil his ideals, but he was content to follow what he believed to be God's purpose for him, and if he was not to be allowed to build the Temple, he could, at least, prepare the material for the building.

CLOTHING FOR THE INDIANS.

To the Readers of the Pacific:

Dear Friends:

My appeal a little less than a year ago was followed by such hearty response, that I am encouraged to make another.

The clothing sent last winter was a great blessing to my people. There was very much less suffering, much less sickness and fewer deaths. Aside from this, it revived in these poor people a spirit of pride; resulting in a little more neatness, a little more cleanliness, a little more re-

gard for personal appearance, which is important. Indians have come as far as one hundred and fifty miles to get a decent and warm outfit of clothing. There was a man a few days ago who is almost entirely blind, came to see us. He lives a little more than a hundred and fifty miles away. He said that he had heard that the Indians at Fort Bidwell had good clothes, and he thought something may be would be left that he could have. I found him a coat large enough to fit him nicely—he is a big fellow—and it was badly soiled, but I cleaned it up for him, and when it was dry, he came and put it on. He smoothed it down with his hands for he could not see well what it was like. He sudd— broke out into a broad grin and said "By God that's gen-ooine!" No pranfanity there at all, he knows the white man uses that expression to impress what he has to say, and he wished to express his words of appreciation in the most forcible manner.

The condition of our Indians here is much more promising now, since the coming of Mr. French Gilman as Superintendent. I have never seen on their faces such an expression of hope as is worn there now, but despite the best efforts of a conscientious Superintendent, their difficulties are many and great.

Now, I hope to be able to give out much clothing again this fall. If you have clothing that you would like to give where it will be a great benefit, send it. The larger the garments, the better, as most of the Indian women are large, as also are many of the men.

We shall need much underclothing as well as outer clothing. We shall need overcoats and foot wear. Bedding is always in demand.

There are two orphans for whom I hope there will be good warm clothing. The mother just died. They are being cared for by different Indians. Their ages are two and four years.

If you have a single coat or dress or overcoat or pair of shoes do not hesitate because it is not more, send it on.

Parcel Post is the best way to send what you have so far as we are concerned. There are high mountains between us and the railroad and the rates are high for bringing them over on the wagon. Then, we receive them earlier if sent by Parcel Post.

If any wish for additional information, I shall be glad to correspond with them.

H. M. BOWMAN.

Fort Bidwell, Cal.

YOU SHOULD ARRANGE TO ATTEND THIS IMPORTANT CONGRESS!

The International Lord's Day Congress, which begins in Oakland on July the 27th and continues through Sunday August the 1st., has a fine program of addresses by able men from different parts of the country. The Pacific will have something in detail about it next week. It is on a broad basis and all things that relate to the Sabbath as a day for rest and worship will be considered.

Among the topics are these: "Sunday Rest by Students in our Colleges and Universities." "Day of Rest in Nature and in Human Nature." "The Sabbath in Home and Family Life." Dr. Mary E. Wooley of Mt. Holyoke is scheduled to speak on "The Sabbath and the Social Uplift." Mr. John Lennon, treasurer of the American Federation of Labor, will be one of the speakers.

Group conferences will be held and all kinds of industries and their needs and relations to the great question will have consideration and presentation.

All in all there is promise that a great wealth of information will be forthcoming which will lead to a strengthening of the efforts to make Sunday less a work day and put it where all men and women will at least be open to those religious influences which would make worship the paramount thing on that day.

THE SUNDAY PROBLEM OF THE TOILER.

One of the topics for consideration at the International Lord's Day Congress which begins in Oakland on the 27th of July will be "The Sunday Problem of The Toiler—the Problem of his Liberty."

The Rev. John J. Burk, C. S. P., S. T. D., of New York, will speak on "The Toiler's Right to a Day of Rest." The Rev. J. B. Davison, secretary of the Wisconsin Sunday Rest Day Association, will speak on "The Sabbath God's Opportunity for Acquaintance With Him." President Thwing of Western Reserve University will speak on "The Civil and Intellectual Aspects."

This congress will continue from July 27th to August 1st inclusive, with forenoon, afternoon and evening sessions.

Among the Churches.

Palermo.—Two persons were received into fellowship in the Palermo Church at the communion service July 4, by letter. A Christian Endeavor Society of 25 members has recently been organized.

Los Angeles Armenian.—Rev. Aram S. Yeretzian, pastor of the Armenian Congregational Church, is very hopeful for the future of the Armenian youth in this country. He has organized several Armenian Endeavor Societies in different cities and two weeks ago he organized another one among the Russian-Armenians. 30 new members were enrolled at once. This new organized society is very earnest and it has a promising future. Mr. Yeretzian has started to preach a series of sermons for July on: "Religion and True Freedom"; "Religion and the Sabbath"; "Religion and Science"; "Is Christian Science a Religion?"

NOTES AND PERSONALS.

The Pacific Theological Seminary Summer School of Religon has an attendance of nearly an hundred, and there is much interest throughout.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Robert Walker will speak on "Why Come Out from the Roman Catholic Church?"

William Kenneth Scudder, son of the late Rev. W. H. Scudder and Mary Hedley Scudder, was drowned in the Sacramento River near Isleton on the 30th of June. He was on a vacation and while swimming across the river became exhausted and sank before his companion could reach him. The young man was about 20 years old, having been born in Norwich, New York, while Dr. Scudder was pastor there. Mrs. Scudder is living now in Berkeley at 2229 Carlton street.

Dr. Bridgman, editor of The Congregationalist, was the chief speaker at the meeting of the Congregational Club of San Francisco and vicinity last week. He stated that this trip across the continent had confirmed him in the opinion frequently expressed by him editorially of late that the drift is now toward religion rather than away from it; and that in the church itself minds and hearts center on all the fundamental evangelical positions. No one who gains a real insight into the life of the country and the spirit of the churches can, in his judgment, be other than an optimist. Christ holds the central place—above all the sons of men, and is all the time conforming the world unto himself.

JAMES R. KNODELL.

The Rev. J. R. Knodell passed into the other life at Portland, Oregon, on Tuesday of this week. In May he went from Spokane, where he had his headquarters as Assistant Home Missionary Superintendent for Washington, to Portland for a few weeks' rest. The illness which necessitated this grew worse, and about a week ago he was taken to a hospital in Portland for an operation, which disclosed the fact that life could not be much prolonged. Mr. Knodell had said often that when his work was done he wanted to go quickly, and it was granted to him to go without long-continued suffering. His was a life of splendid service, and he will continue to live here on earth in the many lives which he touched so helpfully and in organizations and institutions for which he rendered exceptionally fine service. After pastorates in Michigan and Iowa, Mr. Knodell came to San Bernardino, California; later he was with Pilgrim Church, Oakland, and at Santa Cruz. He had pastorates also at Everett, Washington, and Portland, Oregon. In the Anti-Saloon League Work in California, where he was Assistant Superintendent, and in Oregon, where he was Superintendent, he served the temperance cause in a notable way. And those last few months of service as Assistant Home Missionary Superintendent in Washington, crowned all that had gone before! Such a man has God's license to be missed. We who knew him somewhat intimately in our homes and in his own home felt that we were in association with one of God's noblemen. The Pacific Coast is richer because James R. Knodell came here a score of years ago and served so devotedly and ably.

Mrs. Knodell, who was ever a real helpmate, was often spoken of lovingly as "the little minister." To her now many hearts will go out very tenderly.

Mr. and Mrs. Knodell were at the home of the Rev. W. H. Meyer, at 6715 44th Avenue, S. E. Portland, since coming from Spokane.

A TWENTY-FIFTH ANNIVERSARY.

About twenty-five friends, chiefly of the North Congregational church, Berkeley, pleasantly surprised Rev. and Mrs. Geo. H. DeKay on the occasion of their twenty-fifth wedding anniversary July 9th and presented them with a fine silver carving set. Rev. S. C. Patterson made the presentation in a felicitous address. Mr. DeKay and his two daughters had just returned that day from an auto camping trip to Lake Tahoe.

Mr. DeKay has finished his supply of the Auburn church, having preached there for nearly seven months, and is now open for any other similar engagement. Friends in the Auburn church speak in highest terms of his preaching there.

SOUTHERN CALIFORNIA HAPPENINGS.

Case of B. Fay Mills Diagnosed.

In his sermon last Sunday morning at the First Congregational Church, Los Angeles, Dr. Wm. Horace Day discussed the return of B. Fay Mills to the faith of his fathers. He called attention to the remarkable personal experience of Mr. Mills beginning with his religious conversion in San Francisco, through his career as pastor and evangelist during which he was the means of bringing multitudes into the church. He deftly diagnosed the case as that of a man greatly affected by the current thought of the times and led by the agnostic and critical spirit to question the dogmatic basis of what he had been preaching. He found people who professed and believed in the divinity of Christ, the inspiration of the Scriptures and the authority of the church, hopelessly un-Christianlike. He found others who were unwilling to declare belief in any of the great doctrines of orthodoxy but whose lives bore real marks of the spirit of Jesus. In his search for a philosophy that would satisfy he turned to the sages of other religions and found much that seemed to him true and beautiful, and he repudiated the conception that all religions except Christianity were of the devil. In Boston, San Francisco, Los Angeles and other cities he has preached his philosophy and now, after passing through an experience like that of St. Paul on his way to Damascus he comes back to Jesus as the Christ and to a re-affirmation of the inspiration of the Bible and of the necessity and power of organized Christianity of the church without minimizing the defects or undervaluing the light to be found in other faiths. He has discovered that the one gospel so far given to men which is adequate to the regeneration of society and the individual is the gospel of the New Testament. An unusually clear interpreter of the spirit of the times, Mr. Mills's spiritual evolution is significant because it is typical of what has been going on in multitudes of minds.

New Mexico Missionary At First Church.

Miss Olive Gibson, for the past fourteen years missionary in New Mexico "ten dollars from a railroad" is in Los Angeles en route to her mission headquarters from the Women's Congress of Missions held last month in San Francisco. Last Thursday morning she addressed the women of First Church, giving an interesting and graphic account of her work and of conditions in New Mexico. She astonished some of us when she incidentally summed up the geographical limits of this particular portion of Uncle Sam's domain as large enough to contain all New England, New Jersey and some other states and then have a margin of 1000 square miles left over. It made us realize what an immense territory is covered by New Mexico. Congregationalists have now established schools in eight towns down there and have driven out the saloon in all of these but one—and it is of some significance to know that, in a recent election in one of the villages the only vote cast in favor of a saloon was that of an American.

When Miss Gibson and her co-worker went to New Mexico fourteen years ago and opened a school in a village of 500 people, not one of whom could speak a word of English, they registered 96 pupils the first day, nineteen of whom were young men between the ages of sixteen and twenty-five who looked like the wild men of Borneo and who learned to read by day and lay around on steps drunk all night. Now there is not a saloon within fifteen miles of that village—and those same husky fellows drove them out. Next Wednesday evening Miss Gibson will speak at the mid-week service of First Church.

Comes From Shanghai To See Brother Graduate.

Another visitor at Thursday's meeting was Mrs. Fong Sec. wife of the brilliant young Chinese who graduated from Pomona College a few years ago and afterward took his degree from the University of California. He returned to China and is destined to become a leader there among the Christian men of that great empire. He is a prominent member of the executive board of the Y. M. C. A. in Shanghai and is connected with the Commercial Press—one of the leading publishing houses of that city. Mrs. Fong Sec came over to the United States on a flying visit to witness the graduation of her brother at the University of California and returns next week to Shanghai.

Pasadena Young Woman Goes To Japan.

A prominent young woman of Pasadena, Miss Madeline Waterhouse daughter of former Mayor Wm. Waterhouse, has foresworn society for the mission field and sails from San Francisco July 31st for Tokio where she will devote herself to personal work among the women of Japan. She is thoroughly equipped for her work, having just returned from Hartford, Connecticut, where she has finished a course in the Hartford School of Religious Pedagogy. She goes out to Japan under the Southern Branch of the Pacific Coast American Board of Missions of the Congregational Church. SYDNEY FORD.

Los Angeles, July 13, 1915.

TACOMA PASTOR HONORED.

Pacific University, Forest Grove, Oregon, at its recent commencement conferred the degree of doctor of divinity on the Rev. Frank Dyer, pastor of the First Congregational Church of Tacoma. The following statement was made by President Bushnell in connection therewith.

"Rev. Frank Dyer came to America from England as a boy during the religious awakening under the influence of the days of Dwight L. Moody. On his arrival he found his way to the Moody institute in Chicago. Continuing his studies at Wheaton college, he finally graduated from Chicago Theological seminary. Ordained to the Christian ministry in 1897, he served as pastor of two Chicago churches for several years, when his increasing interest in young men and his unusual gifts for executive leadership brought him into national prominence as the organizing leader of the National Congregational Brotherhood of America, and through his instrumentality this society received permanent recognition as a national organization, and the first great convention of the Brotherhood of America was held.

"This led to his acting for four years as general secretary of the Congregational Brotherhood of America, where he rendered signal service in the cause of a broadening conception of practical Christianity.

"He has rendered further distinguished service to his denomination as delegate to the International Congregational council at Edinbugh in 1908—and as delegate to what was probably the most notable religious gathering in the history of Christendom—the great world missionary conference at Edinburgh in 1910.

"Pastor since 1913 of the First Congregational church of Tacoma, we honor ourselves by conferring upon him the honorary degree of Doctor of Divinity."

BLACK DIAMOND, WASHINGTON.

The Rev. Dr. Reid of Victoria, B. C., father of the pastor of the Congregational church, preached on Sunday, June 27, it being his 85th birthday. He delivered a very forcible sermon, replete with many reminiscences covering a ministry of sixty-five years. Across this vast field of time God's goodness and loving kindness were most lovingly depicted. Age only begins to catch the dimmest outline of this Christ and this glorious gospel. The ladies of the church artistically arranged with flowers the communion table and pulpit. On Wednesday evening a birthday social was held at the home of Rev. David Reid and wife. Fifty persons participated in the festive occasion. The beloved father of the pastor was the recipient of many beautiful floral and other gifts. Music was furnished by the orchestra with secular and sacred songs. A good social time with refreshments was enjoyed by all. Congratulations and appreciation and prayer closed the evening.

THE RESIGNATION OF REV. E. A. KING.

We quote from the calendar of Plymouth Church Seattle for July the 4th:

Rev. E. A. King, who has served Plymouth as Active and Associate Pastor for the past year and a half, has resigned, his service terminating officially July 1st. Mr. King has rendered exceptionally valuable service to this church and has its heartfelt appreciation.

Mr. and Mrs. King have the love and friendship of Plymouth and the Church loosens the official tie which has bound Mr. King to it with its best wishes for his continued success in the work of the Master, in whatever field he may be called.

The Bible School at its regular session last Sunday adopted the following resolution: "Inasmuch as Rev. E. A. King is soon to sever his pastoral connection with Plymouth Church, be it Resolved, That, we, the members of Plymouth Bible School, express our sincere appreciation of a service faithfully, earnestly and generously performed for Plymouth; we have found in him a most loyal and enthusiastic helper. With the manifold duties of a busy pastor always before him, he found time somehow to take a large part in both the morning and afternoon sessions of our school and also the monthly workers' meeting. We have always found in Mr. King a true friend and efficient helper in every activity in our school. And be it further

Resolved, That we express our appreciation of Mrs. King and Miss Leach, who, as teachers in our school, have rendered so unselfishly a worthy service for the Master. As these friends and co-workers leave our church they will carry with them the best wishes of a multitude of friends who wish them all God-speed wherever their new activities may be."

OBJECTION TO THE REMOVAL OF BEECHER'S BODY.

Captain Herbert F. Beecher of Port Townsend, Washington, wrote last week in a letter to the New York Sun:

"I have just seen the letter in The Sun of June 22 entitled "Beecher Body Removal Opposed," and as I am one of the persons mentioned in it, I feel it my duty to write you and lend my voice in opposition to the removal of my Father's remains from Greenwood.

"I know as well as others of my family that he was unalterably opposed to the removal of the dead after burial. I have frequently heard him when with us state his opinion with regard to himself. Many members of his congregation remember his oft expressed objection to such an act.

"I object first because I know that he would do so, second because in Greenwood by his side lie the bodies of my mother and of some of his children, and as I understand the matter it is only intended to remove his remains. Why leave the others?

"Father is dead and buried as he wished. I object as much as I can from this distance to his being disturbed. I am not, as Colonel King says, trying to stir up a row in Plymouth Church, but it seems to me, as he and others well know where my address is, it would at least have been a courteous act to have inquired of us what our views were in the matter.

"Father had his full share of trouble when alive; then above all let his remains lie in peace where he wished them to be. A Westminster Abbey can never be made of Plymouth Church.

NEW NATIONAL LABOR DEPARTMENT FOR AMERICAN ANTI-SALOON LEAGUE.

Allan Sutherland.

Through the recent addition to its activities of a National Labor Department, under the direction of the Rev. Charles Stelzle, the American Anti-Saloon League has not only secured a peerless leader, but has united to its already broad field of service an important constructive work which should have far-reaching results in the development of its plans for the betterment of mankind. This new department will deal, primarily, with the economic aspects of the liquor problems, making exhaustive researches and comparisons to refute the repeated declarations of liquor representatives that the overthrow of their business will be detrimental to the best interests of labor, since, according to their statement, it provides the necessary amount of revenue to enable the government to administer its business. As will readily be seen, this opens up an interesting and significant field of investigation, which should result in producing convincing figures to prove the falsity of the position taken by the whiskey interests.

This department will also plan to meet the social and recreational needs of communities from which the saloon has been abolished.

Mr. Stelzle is widely known through his active interest in the social and economic uplift of the working man. He himself was a poor boy, and in early manhood was a machinist; but improving his spare time and making the most of his opportunities, he eventually became a Presbyterian minister. For ten years, he was the efficient Superintendent of the Bureau of Social Service under the Presbyterian Board of Home Missions, with headquarters in New York, and during that time rendered invaluable service to the cause so dear to his heart. Resigning this position, he served, last winter, as Director of Relief and Emergency Measures of the Mayor's committee on the unemployed, in New York. He is an authority on social and economic questions, and has written much upon these subjects. In his new position, he should render a most important service.

YOUR DISPOSITION.

Have you ever said, "I wish I had a more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful, unless you will to have it, instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you die with.

Everything you carelessly or seriously propose to do affects what you are disposed to do. You are disposed to look on the dark side, borrow trouble, and say discouraging things. Suppose you earnestly propose for one week to look for pleasant things, and speak of them, and never speak of what you dread or do not like. You will be more cheerful and happily disposed at the end of the week, and you know it. "If ye know these things, happy are ye if ye do them."—Maltbie D. Babcock.

POMONA COLLEGE

is receiving applications for admission from an increasing number of young people who are compelled partially or wholly to earn their own way.

The College particularly desires to encourage the attendance of such self-supporting students.

That this may be possible the College solicits the gifts of men and women who would count it a privilege to help these young people with large or small sums.

Often a very meagre amount will save the day. A few dollars sometimes solves a life problem.

In view of the large numbers seeking admission this year the need at Pomona College is particularly urgent.

Is there a finer investment than that which is made in educated Christian leadership?

Correspondence is invited with

THE PRESIDENT,

JAMES A. BLAISDELL,

Claremont, California.

The Home.

THE PERIOD OF GREATEST USEFULNESS.

I suppose, if the question should be asked, Which is the period of greatest usefulness in man's life? the answers given offhand would range between thirty and forty-five or very close thereto. It seems to be generally accepted that one reaches his highest efficiency these days somewhere between the above-mntioned years, and that after forty-five or fifty he begins to decline rapidly and is not to be counted on for very much more.

I quote first from a speech delivered in the Lower House of Congress by Hon. Morris Sheppard several years ago: "The truth is, the world owes infinitely more to the men above the age of fifty, an age ten years beyond the Osler limit, than to men below it . . . . This analysis, to which I am indebted for many of the names I am about to present, showed that nearly 80 per cent of the world's greatest figures closed active lives between the ages of fifty and eighty, 35 per cent continuing beyond eighty, and 6 per cent beyond ninety." And proceeding in his eloquent way, he calls the roll of most of the illustrious names of history, in all walks of life, and points out that many of them did their greatest work and reached their highest achievements between seventy and ninety, and the rest between fifty and seventy. It would be quite interesting and certainly convicing to quote at much length from this roll-call and the achievements referred to, but time and space forbid.

"This brief and incomplete review," says Sheppard, "will show that we owe to our older men what is most permanent and uplifting in the civilization of the world. It shows that a man rarely reaches the fruition of his powers until he enters the forties and the fifties. . . . Society in its fatuous adulation of mere youth is falling into serious error. Such an attitude is a contradiction of the truth of history, a violation of all the teachings of experience."

Dr. Earl Barnes, in a Chatauqua address, referring to this same analysis used by Sheppard, says: "The list was thoroughly gone over time and again until the majority of opinion was that the list as it stood represented the four hundred greatest men of the world's history. When the list was completed to the satisfaction of the critics, Dr. Dorland appended to the list the achievements of the men and the ages at which the deeds were accomplished. The list was arranged according to the decades of age, and the result was startling. In other words, 64 per cent of the great things of the world have been accomplished by men who had passed their sixtieth year. The almost negligible quantity of 1 per cent is attributed to the period below the age of forty. . . . Taken as a whole, the figures prove conclusively that the greatest things in a man's life come not when he is in his youth, but only with the years of mature manhood."

Since seeing the figures and statements given above relative to what we are wont to term "old age," I have borne them in mind and made some observations for myself along the same line with regard to the present times. And while I cannot give them all here, I shall mention a few to show that what was true of the past still holds good. In the present European war the leading English, German, and French generals average around sixty, sixty-five, and seventy years of age, respectively. Count Zeppelin, who is directing the construction and operations of the famous airships bearing his name, is now seventy-eight. Lord Fisher, who was recently put in command of Great Britain's navy, is seventy-four; while the recent death of Lord Roberts, England's greatest hero of modern times, calls attention to the fact that he did not achieve his greatest triumphs till he had reached the age of seventy. The two men now in England on whom the nation is leaning most heavily, Asquith and Kitchener, are sixty-three and sixty-five, respectively. The German Chancellor is about sixty, while the Grand Admiral of the Navy, Von Tirpitz, is sixty-six. The name of Asquith suggests statesmanship; Delcasse, on whom the burden of war falls heavily in France, is sixty-three. Coming to our own country, we find that two of our greatest statesmen of recent times, John Hay and Elihu Root, were both rendering their most conspicuous service from sixty-five and up. Champ Clark, the present Speaker of the House, is not to be regarded as an old man, yet he is sixty-five; while his predecessor, Joe Cannon, has recently been returned to Congress at the age of seventy-nine. Turning to the ministry, it will be found that a great number of preachers in both this and the old country who are doing the most conspicuous work are sixty and beyond. According to the plan of retirement of the bishops of the Methodist Episcopal Church, as arranged at their last General Conference, none of those now living and active will retire till after seventy, and several will be seventy-five and over. And on and on we might go, but surely this is sufficient to be convincing. Let us add one more word. John Burroughs, the famous naturalist, just recently testified: "I am in better health and more able to do my work at seventy-seven than at forty-seven or fifty-seven. I've produced more manuscripts during the last three years of my life than at any other three years. Old age brings a deeper, wider outlook upon life." And I well recall hearing my father say upon reaching his seventieth birthday that he was just then where he could do something, that he knew now better what to do and how to do it.—C. Varner in Christian Advocate.

SATISFACTION IN DOING WORK THAT BENEFITS THE WORLD.

Recognizing the fact that the greatest satisfaction that can be gained from success comes from the consciousness of doing something for some one, from benefiting humanity, has enabled many people to see success where they had thought their work meant failure, and has brought happiness to any number of workers. A woman of wealth said recently. When my daughter graduates from college she will take up active work, for the only way that one can be happy is in doing something to help in the world's work. She cares nothing for society or frivolities, but has a great desire to be active and of real service to humanity, and we cordially approve of her plans, for we feel that she will be happy in doing the work in which she is so interested."

The one who renders great service receives great returns in happiness, for it is well known that the most pleasure comes not from receiving but from giving.

One sometimes wonders why so many wage-earners long for a time when they will have so much money that they will be released from work, when experience and history prove that the happiest people are those who have a special work to do, a rendering of some service for others. Whether it is for pay or gratuitous, the main point is that one has the consciousness that he is having a part in meeting the

needs of humanity. The little bootblack, if he does his work as well as he can, with the right motive—a desire to do his part in the general service—secures a satisfaction from it of the same quality as that of the philanthropist whose name may be heralded far and wide through his service for mankind. It is not the amount one does nor how many people one may reach that counts, but the amount that one does with the opportunities available, for what is accomplished may mean more endeavor to the small worker than to the one who does the big things.

Another point for the one who may not see such great results from his work as he would like is that one of the best things about good honest endeavor is that one can never see how far reaching it is. The worker may think that, because he can see only small results, the work is of small consequence; the errand girl may not have known what it meant for her to deliver her package on time, or the stenographer that her well-written letter, mailed when it should be, played a large part in a great undertaking for the good of the world. The housewife has been heard to murmur because she seemed to be doing so little for the general good, not knowing how the work that her family was doing, that appeared so great and broad to her, was largely due to the atmosphere of the harmonious and beautifully kept home over which she presided.

From looking at work in its various lines one would naturally come to the conclusion that however great or small the work might be, there was happiness to be found in it if one recognized the joy to be found in any service for others, and the one who is looking for a niche where she can be a doer and be active in a work for others, in whatever line it may be and whether for financial gain or not, is sure to find it.

THE OLD TRAILS.

There is on foot in northern Michigan a movement for the marking of the old Indian trails. These forest paths are delightful memories of the red man. As we wander along their shrewdly managed curves, that conduct us past many obstacles still existing as well as by the sites of many others that have been removed by time or man, we seem almost to have an Indian warrior for a companion, and the primitive times come back upon our imagination. These trails are fast obliterated by the erasure of modern progress, and if they are not preserved now they will soon disappear forever.

But the Indian trail is not the only path we should seek to perpetuate. There are many ancient ways, consecrated by the feet of olden saints and heroes, which all wise men will cherish. They are quaint customs, ancient dishes and furniture, old-fashioned manners and turns of speech, family names and stanch family characteristics, the doctrines and faiths that have stood the test of time, the olden virtues, honor, and self-respect.

Sometimes we grow impatient of these old ways, and set out to blazon new paths. Sometimes we survey splendid highways right across the ancient trails, highways smooth and beautiful, crowded with swift and handsome automobiles. This may be very good and quite inevitable, but it need not mean the loss of a single old trail. They can all be marked, and they will be prized and kept clear by the thoughtful pedestrian. For every path that has well served mankind is henceforth sacred, shadowed by holy memories, and consecrated to a use that is no less definite and vital because it is ideal.—Christian Endeavor World.

For The Children.

THE REBELLION OF PATTY ANN.

Patty Ann sat at the table thinking about bread crusts. There is no reason why a girl shouldn't think about bread crusts, but she should have eaten them at the same time. The mere name "bread crust" reminds one of the days gone by when fathers and mothers gave unappreciated talks on the subject. They said, those fathers and mothers of long ago, that the best part of the bread is in the crust and that children who wished to be strong and have good teeth must eat their bread crusts. Then there was the tiresome visitor who insisted that burned crusts were best of all and that the child who ate them would have curly hair.

Patty Ann knew all the stories of bread crusts so well that she could repeat every one. It seems that there had always been unwelcome bread crusts in the family because great-grandmother's favorite tale began: "When I was a little girl, I didn't like to eat my bread crusts until one day," etc.

It was at luncheon that Patty Ann sat thinking of the disagreeable problem of how to get rid of bread crusts without making every one unhappy. She had tried throwing them under the table, and hiding them around her plate. She wished that bread might be baked without a sign of bottom crust or top crust; but, of course, wishes are vain.

The bread that day was particularly good. Patty Ann ate two slices, the crusts around her plate; they were fresh, new crusts, brown and delicious. The brownest crust would not keep out of sight. Several times Patty Ann bent it in a curving shape and tucked it under the edge of her plate, but the crust would straighten its little brown back and poke its head out to remind Patty Ann of her sins. At last the three other crusts followed its example, and Patty Ann could not keep them hidden.

It was time for pie, custard pie, when mother said: "Patty Ann, I have talked and talked and talked to you about eating your crusts, yet what do I see?"

Patty Ann looked at her plate. There were four bread crusts sticking out straight. After an uncomfortable silence, mother went on: "Patty Ann, you must eat those crusts before you have anything more."

"Custard pie?" questioned Patty Ann.

"Bread crusts first," was the answer.

Patty Ann wouldn't eat the crusts. She refused in a few polite words. More than once during the afternoon the child remembered the custard pie; it was a deep one, and Patty Ann liked custard pie. An hour before dinner the little girl saw mother and Aunt Katie eating oranges on the porch.

"Oh, goody!" she exclaimed, running up the step and standing with outstretched hands besides mother. "I'm as hungry as a bear. Big piece, please, mother.

"Have you forgotten the bread crusts, dear? You know you can't have anything until you eat them."

"But, mother, I'm not going to eat those bread crusts."

"Then run away, little one. Mother doesn't like to see you hungry."

Patty Ann turned and walked slowly down the steps. She would not eat the bread crusts. This she told herself over and over. It seemed to the child that she was clearly famished when dinner was announced. She followed mother into the dining-room and took her place at the table. Be-

side her plate on a rosebud saucer were the four bread crusts. They looked hard and dry.

"I will not eat them," declared Patty Ann. Please do, little girl, urged mother. We have such a good dinner, and I know you are hungry."

"I'm hungry," agreed Patty Ann; "but I'm not going to eat bread crusts, not if I sit here two hours."

"Then you may leave the table," said mother, "and go directly to bed."

"I don't want to go to bed," objected Patty Ann. "I'm not sleepy."

You must go," mother insisted. "Bed is the only place for a little girl who has had nothing to eat since noon."

It is hard to undress and go to bed before sunset. Patty Ann wept bitterly when she put on her nightdress and crept between the sheets. She didn't say her prayers. Somehow it seemed as if no one loved her.

"I don't suppose anybody'd care if I starve to death," she sobbed, "and I s'pose that is what will happen."

Scarcely had Patty Ann reached this conclusion when Norah appeared with the rosebud saucer and a silver bell.

"Your mother says, Miss Patty, that you're to eat these crusts."

"But I'm not going to eat them," was the protest.

"I beg your pardon, miss; your mother says that when you eat the crusts you're to ring the bell and you'll get something more to eat immediately."

Norah was gone before Patty Ann could tell her she expected to starve to death before morning. In fifteen minutes the child was dreaming of four bread crusts. Every time she touched the crusts they disappeared. The only trouble was that they would not remain out of sight, but kept intruding upon her wherever she turned in the land of dreams The moon was shining when Patty Ann awoke. Its light streamed through the window upon the four bread crusts in the rosebud saucer. Patty Ann was hungry. Remembering her dreams she touched a bread crust.

"I wish it would disappear," she whispered.

A crumb broke off in Patty Ann's fingers, and without thinking what she was doing the child ate it too, crumbled in her fingers.

"What if I were starving," she argued, "and there wasn't anything left in the world to eat 'cept four bread crusts! I wouldn't want them to disappear. I s'pose I'd eat just a crumb every day."

Bit by bit Ann ate the bread crusts until they were gone.

"Dear me!" she exclaimed, gazing at the rosebud saucer. "I didn't intend to do it. I'm hungry, dreadfully hungry, but I think I won't ring that bell."

As Patty Ann cuddled down in her bed her hand touched the handle of the bell, and it dropped jingling to the floor. Then a strange thing happened. The bell had scarcely stopped sounding when mother appeared with a tray.

"You must have had it all ready," laughed Patty Ann when her mother turned on the light, "or else it's magic."

Mother smiled. "I'm so glad," said she, "to see my little Patty Ann once more. Of course I had the tray all ready. Here's hot chocolate for you to drink and bread and milk and custard pie."

"Mother," whispered Patty Ann, "I wish I had eaten those old crusts at the table. I'll never let bread crusts get me into such a starving trouble again."

Patty Ann was hungry. Mother had to ring for more bread and milk.

This is what the little girl said after she repeated her prayers and snuggled down to sleep: "There is just one comfort about it, mother, and that is, sometimes I'll tell a story that will begin, 'When grandma was a little girl'—and I'll be the grandmother in it—'When grandma was a little girl she didn't like bread crusts until one night she was so hungry they tasted better than chocolate candy.' And, mother, that's to-night."—Presbyterian Banner.

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Love begets love. It is a process of induction.

GENESIS AND EVOLUTION.

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